

9/3/23

Revelation 10:1-11:14

Six Trumpets have been sounded by the end of chapter nine.

In chapter ten we have another parenthetical section between the Sixth and Seventh Trumpet, much like between the Sixth and Seventh Seals, providing details in the first Six Trumpets consisting of two visions. Rev. 10:1-11:14

1. The first of the little book. Rev. 10:1-11
2. The second of the two witnesses. Rev. 11:1-14

10:1-7 The mighty angel.

10:1 The description of the angel.

- 1) The vision denotes his manner of appearance, “I saw still another mighty angel coming down from heaven, clothed with a cloud.” vs. 1a-b
 - a) The word another “allos” denoting a numerical difference, but another of the same sort. Rev. 7:2; 8:3; 14:6, 8, 15, 17, 18; 18:1
 - b) A mighty angel “ischuro angelos” strong and powerful. Rev. 5:2; 10:1; 18:21
 - c) This angel is depicted as “coming down from heaven”.
 - * John seems to be back on earth, he has been in heaven from chapter four.

d) The angel is also “clothed with a cloud”.

- 1)) Clouds at times indicate Divine activity, God rides on the clouds. Ps. 68:4
 - 2)) Clouds also convey Divine presence or angelic. Ex. 13:21; 16:10; Dan. 7:13; Ps. 104:3; Matt. 17:5; Acts 1:9; 1Thess. 1:9, 10
 - 3)) Some believe this angel is Jesus, due to the description in chapter 1 that He “comes with the clouds”, but it is not the same, in our text he is wearing the cloud like his mantle . Rev. 1:7
- 2) The vision denotes his personal appearance, “And a rainbow was on his head, his face was like the sun, and his feet like pillars of fire.” vs. 1c-e
- a) The angel had a rainbow on his head, like a head dress, we saw it was also around the throne. Rev. 4:3
 - * The rainbow was God’s sign of the covenant that He would not destroy the earth by a flood again. Gen. 9:13
 - b) The angel’s face was like the sun, brilliant, this is a simile, this is said of the countenance of Jesus also. Rev. 1:16
 - * Moses face shined in the presence of God had to put on a veil. Ex. 34:30-35
 - c) The feet of the angel were like pillars of fire, also said of Jesus. Rev. 1:15
 - * The words are not the same! Lenski

- d) The clear meaning is that he is just a mighty angel.
- 1)) He is called an angel “angelos”. vs. 1, 5, 7, 9, 10
 - 2)) He comes down to the earth, yet the Bible tells us nothing of Jesus coming down before the Second Coming.
 - 3)) More important he swears by the Eternal One, God. vs. 6
* I think he is just what the scripture says, “a mighty angel”, perhaps Gabriel, Michael or some other angel?

10:2-4 The angel and the little book.

- 1) The angel is depicted holding something in the vision, “He had a little book open in his hand.” vs. 2a
 - a) Some think the little book is the scroll Jesus took from the Father’s right hand, but we do not know. Rev. 5:1
 - b) The word used is in the diminutive “little book” and could be another book distinct from the one in chapter five. vs. 2, 9, 10
 - c) This book is open and has no definite article, the other has the article and is closed.
 - d) It could be a small section of the book in chapter five which contains the sixth and seventh trumpet judgment that follow, for it is said to be open, no one knows!
 - e) Some think it is the gospel. vs. 9-10

- 2) The angel in the vision is a herald of God, “And he set his right foot on the sea and *his* left *foot* on the land, and cried with a loud voice, as *when* a lion roars.” vs. 2b-d
 - a) He cries out with a loud voice, “as when a lion roars”. vs. 3a-b
 - 1)) This is not a simile.
 - 2)) A lion roars when he has caught his prey not before, Jesus is about to take possession of the entire world.
 - 3)) Jesus is the lion of the Tribe of Judah. Rev. 5:5
 - 4)) In the Old Testament it says God roars like a lion at His return. Jer. 25:30-31; Hos. 11:10; Joel 3:16; Amos 1:2; 3:8
- 3) The accompaniment to the cry of the angel in the vision, “When he cried out, seven thunders uttered their voices.” vs. 3c-d
 - a) The thunder is associated with divine retribution. Rev. 8:5; 11:19; 16:18
 - b) In the Psalms thunder is interpreted as the voice of God. Ps. 29
- 5) The apostle John is prohibited from recording a portion of the vision. vs. 4
 - a) The specific time on earth, “Now when the seven thunders uttered their voices, I was about to write; but I heard a voice from heaven saying to me.” vs. 4a-c
 - 1)) Notice John was writing, the present durative tense, the Revelation as he

- was receiving it, what he saw and heard, not after the fact!
- 2)) Ready to write what John heard a different and distinct voice from the angel spoke from heaven.
- b) The specific command from heaven, “Seal up the things which the seven thunders uttered, and to not write them.” vs. 4d-e
- 1)) The phrase seal up “sphrogison” is an imperative command in the aorist active, at this point and time when John heard the seven thunders uttered their voices.
 - 2)) This is the only part of the book of Revelation that is sealed up. perhaps because they are so terrible.
 - 3)) Amos the prophet revealed the various judgments on Israel, but they didn’t repent, so he says, “prepare to meet your God, oh Israel”. Amos 4
 - 4)) Daniel asked God when shall be the end and was told it was sealed till the end and also prohibited him from writing certain things. Dan. 12:4, 5, 9
 - 5)) The time of the end that was sealed up for Daniel is being made know to John, when the seventh angel with the Seventh Trumpet sounds, the mystery of God will be finished. Rev. 10:7

6)) The secret things belong to God.

Deut. 29:29

7)) Paul also heard things not lawful to be uttered. 2Cor. 12:1-4

10:5-7 The angel testified by an oath.

- 1) The vision of the angel was as a witness, “The angel whom I saw standing on the sea and on the land raised up his hand to heaven.” vs. 5
 - a) The angel is the same one as before, probably grabbing the little book with his left-hand, because he will raise his right-hand, which is the usual manner to take an oath!
 - b) The angel is claiming the redemption of the land and sea for the Kingdom of God by satanding on both.
 - * A good example is the Spanish explorer who came to the shore of America or South America and claimed it for their King or Queen.
 - c) Angels are always presented in the male gender, never feminine!
- 2) The vision of the angel was to proclaim the nearness of the end, “And swore by Him who lives forever and ever, who created heaven and the things that are in it, the earth and the things that are in it, and the sea and the things that are in it, that there shold be delay no longer.” vs. 6

- a) The angel swore by the Eternal God, Who lives forever and ever. vs. 6a
- 1)) The angel did not swear by himself as God swore by Himself to Abraham in Hebrews. Heb. 6:13
 - 2)) There are example of taking oaths. Deut. 32:40; Dan. 12:7
- b) The angel swore by God Who created heaven, the earth and the sea, including all the things in the three locations, He is about to Redeem. vs. 6b-d
- * Jesus is Creator, as well as the Father and upholds all by the word of His power. Jn 1:3; Col 1:16; Heb. 1:3; Rev. 4:1-11; 5:13
- c) The angel swore, “that there should be delay no longer.” vs. 6e
- 1)) Time “chronos” linear running time will not be prolonged, the close of the seven years is nearly up for the arrival of the Kingdom. Dan. 12:6-7
 - 2)) The answer to the prayers of the martyred saints. Rev. 6:10
- 3) The angel qualified the time, in the vision, “But in the days of the sounding of the seventh angel, when he is about to sound, the mystery of God would be finished, as He declared to His servants the prophets.” vs. 7
- a) At the pouring out of the last Seven Trumpet leading to the Seven bowl judgments.

- b) There will be no more delays for repentance and God would reveal His mystery as promised in the Gospel in full, as He promised His servants the prophets, bringing in the Kingdom. Amos 3:7; Rev. 11:15
- 1)) The word declared “euangelisen” is a common word for preaching the gospel of salvation,
 - 2)) The prayer of the saints in the church age has been, “Your Kingdom come, You will be done, on earth as it is in heaven”. Matt. 6:10

10:8-11 The little book eaten by John.

10:8 The command to eat the scroll.

- 1) The voice from heaven in the vision continued to speak to John, “Then the voice which I heard from heaven spoke to me again and said,” vs. 8a
- * The voice is probably the voice of Jesus in heaven, John is on earth!
- 2) The instructions given to John in the vision, “Go, take the little book which is open in the hand of the angel who stands on the sea and on the earth.”
- a) The word go “hupago” is an imperative present active tense present active shows that the action happens in the present time, that the subject carries out the action, and that it is a true statement.

- b) The word take “lambano” is an imperative command in the aorist active, the aorist simply states the fact that an action has happened. It gives no information on how long it took, or whether the results are still in effect.

10:9 The apostle John obeys the voice.

- 1) The vision revealed John approached the angel, “So I went to the angel and said to him, “Give me the little book.” vs. 9a-b
- 2) The vision records the words of the angel “And he said to me, “Take and eat it; and it will make your stomach bitter, but it will be as sweet as honey in your mouth.” vs. 9c-e
 - a) The word take “lambano” and eat “katesthio” are both imperative commands in the aorist active, again the aorist simply states the fact that an action has happened. It gives no information on how long it took, or whether the results are still in effect.
 - b) Without doubt bitter to his stomach, due to the judgment to be poured out.
 - c) But sweet as honey to his mouth, due to the fact that it was in fulfillment of God’s word and righteous judgment.
 - 1)) We have the similar thing with Ezekiel that prophet as he was commanded to eat the scroll full of lamentations and mournings and was

in his mouth like honey is sweetness.
Ezk. 2:9-3:3

- 2)) “Your words were found and I ate them, and your word was to me the joy and rejoicing of my heart.” Jer. 15:16

10:10 John affirms what the angel told him.

- 1) The vision records the truth of the angel’s words, “Then I took the little book out of the angel’s hand and ate it, and it was as sweet as honey in my mouth.” vs. 10a-b
 - a) The order is reversed.
 - b) Sweet in his mouth, God’s word is beneficial to my own good to assimilate and digesting God's word. Ps. 19:9-10;
Ps. 119:103
- 2) The vision records the truth of the angel’s words again, “But when I had eaten it, my stomach became bitter.
 - a) Bitter to his stomach, due to God's word of judgment, it is not joyful.
 - b) But also God’s word is sweet as I see and accept the benefits to my life, but when I am called upon to appropriate those same benefits to others and I refuse or rebel it becomes bitter to my stomach, literally.
 - * The Husbandman must first be partaker. 2Tim. 2:6

10:11 John is prophesied over by the angel.

- 1) The general prediction, “And he said to me, “You must prophesy again.”
 - a) The word must “dei” means necessary.
 - b) This is an indicative present active tense and probably refers to the prophesy in the book or the next chapter.
- 2) The specific prediction, “About many peoples, nations, tongues, and kings.”
 - a) The word about “epi” is upon but some translate is “against”. The Compl. Biblical Lib.
 - b) This occurs five times in the book.
 - c) As we have stated some believe it refers to the prophesy in the book or the next chapter.
 - d) Others have thought perhaps he could be one of the two witnesses?

11:1-2 The measuring of the Temple.

11:1 The rebuilt temple.

- * Chapter eleven is again literal not symbolic as so many commentators declare and still part of the parenthetical section between the Sixth and Seventh Trumpet.
- 1) The vision John is still on earth, “Then I was given a reed like a measuring rod.” vs. 1a
 - 2) The instructions in the vision is to measure three things. “And the angel stood, saying, “Rise and measure the temple of God, the altar, and those who worship there.

- a) The temple “nous”, which is the sanctuary proper, the Holy of Holies.
 - b) The alter which most likely the altar of incense since it is joined with the Holy of Holies.
 - c) Those who worship there.
- 3) There have been two Temples in Jerusalem.
 - a) The Temple of Solomon. 1Kings 8
 - b) The Temple of Zerubabel. Ezra 3
 - c) The Temple of Herods was the temple of Zerubabel, he only enlarged and beautified it and was destroyed by Titus in 70 A.D. Matt. 24
 - 4) There is to be a third Temple in Jerusalem.
 - a) The Anti-Christ will help the Jews to rebuild their temple, at the beginning of the seven years, when he makes a covenant with Israel. Dan. 9:27
* This is the temple John is describing!
 - b) The Anti-Christ will sit in the temple of God as God, declares Paul. 2Thess. 2:4
 - c) Jesus gave this particular sign for Israel to flee to the wilderness for protection, the abomination of desolation, ceasing the sacrifice and breaking the covenant quoting Daniel. Dan. 9:27; 12:11; Matt. 24:15; Rev. 12:13-17
 - 5) There will be a fourth Temple in Jerusalem.
 - a) The Millennium Temple, the description and dimensions are given to Ezekiel. Ezk. 40-48

- b) A man measures Jerusalem. Zech. 2:1-2
- c) In the Eternal state the New Jerusalem is a square and there is no Temple for the Lord Almighty and the Lam are its temple. Rev. 21:16, 22

11:2 The exclusion of the temple.

- 1) The angel in the vision told John to exclude the court of Gentiles and the reason, “But leave out the court which is outside the temple, and do not measure it, for it has been given to the Gentiles.” vs. 2a-c
 - a) The word leave out “ekballo” means is a compound word, “ek” out, and “ballo” cast out from being measured, another imperative command, aorist active to reveal the action has happened.
 - * The time again is the time of Jacob’s Trouble, the 70th Week of Daniel. Jer. 30:7; Dan. 9:27
 - b) The temple inner court of Solomon had three courts, for the women, the men and the priests. And separate from these was the court of the Gentiles with a barrier with the inscription cautioning with death whoever passed beyond it. 1Kings 6:36
 - c) The time of the Gentiles began with Nebuchadnezzar and ends at the Second Coming of Christ. Dan. 2; Lk. 21:24
 - d) Not to be confused with “The fullness of the Gentiles”, The full number of those

- to be saved before the rapture. Rom 11:25
 - a) Many believe the Dome of the Rock or Mosque of Omar on the temple mount has to be destroyed, so that the temple can be built on the location.
 - b) But it is now believed that Solomon’s temple laid north of the “Dome of the Rock”, at the “Dome of the Spirit or Tablets”, where there is a ten acre clearing. (Dr. Koffman)
 - c) That would put the Dome of the Rock in the court of the Gentiles as verse two declares.
 - d) The late Pastor Chuck Smith believed and taught that there will be a wall built between the two buildings and gave a verse in Ezekiel, but the only problem is that the Temple of Ezekiel is the Millennial temple not the tribulation temple, the context is wrong. Ezk. 42:20
- 2) The angel in the vision told John the length of time God would allow the Gentiles to occupy the court, “And they will tread the holy city underfoot for forty-two months.” vs. 2d
 - a) The 42 months that they will tread under feet the holy city has to be the last three and a half years; persecution. Dan. 7:25; 9:27; 12:7

- b) Jesus confirmed this exactly, calling the last three and half years Great Tribulation. Matt. 24:15-22

11:3-6 The ministry of the two witnesses.

11:3 Their indicated ministry.

- 1) The speaker in the vision is Jesus, “I will give power to my two witnesses.” vs. 3a
 - a) They are God chosen individuals during the last 3 ½ years of the tribulation, whom He will empower to be His witnesses to the Anti-Christ, The Beast, the False Prophet and the world.
 - b) The Law required two witnesses to establish a matter legally. Deut. 19:15
 - c) The people will have no excuse for their rejection and persecution, they will be liable and accountable to God.
- 2) Jesus in the vision gives the mission of the two witnesses on earth, “and they will prophesy one thousand two hundred and sixty days, clothed in sackcloth.” vs. 3b-c
 - a) The increment of 1,260 day is the same as 42 months in verse 2 which is three and a half years, the last half of the seven years.s
 - 1)) The third increment given is time, times and a half a time. Rev. 12:14;
Dan. 7:25

- 2)) This calculation is based on a 360 day year at the flood in Genesis and it is the same calendar year of the prophecy of the seventy-week of Daniel. Dan. 9:24-27

- b) Jesus describes the nature of their preaching by being clothed in sackcloth, affliction, mourning and judgment calling people to and repent. Gen. 37:4;
2Sam. 3:31

11:4 Their indicated identity.

- 1) The speaker in the vision continues to be Jesus, “These are the two olive trees and the two lampstands standing before the God of the earth.”
 - a) The quote is from Zechariah. Zech. 4:3,
11, 14
 - b) The message to Zerubabel was that the work of God can be accomplished only by the constant anointing by God’s Holy Spirit. Zech. 4:6
 - c) These two men will be filled, driven and empower by the Holy Spirit for forty-two months.
- 2) The two are God’s witnesses before His eyes to their faithful mission on earth.
 - a) They will stand against the Anti-Christ, the Beast and the False Prophet.
 - b) They will stand against the God-hating world.

11:5 Their incredible power.

- 1) The vision by the words of Jesus reveals the great opposition the two will have, “And if anyone wants to harm them, fire proceeds from their mouth and devours their enemies.” vs. 5a-b
 - a) The global demonic powers will try everything to stop or killed them.
 - b) The two witnesses will have power for fire to come out of their mouth against their enemies.
 - * Elijah called down fire and consumed the men. 2King 1:10, 11, 13
- 2) The vision by the words of Jesus reveals the absolute certainty of their victory, “If anyone wants to harm them, they must be killed in this manner.” vs. 5c-d
 - a) These two will be Divinely empowered by God.
 - b) These two will be Divinely protected by God, until their ministry is finished.

11:6 Their incredible authority.

- 1) The vision by the words of Jesus reveal their super-natural authority over the heavens, “These have power to shut heaven, so that no rain falls in the days of their prophecy.” vs. 6a-b
 - a) In other words they can bring draught.
 - b) The word power “exousia” means authority to act by God’s authority.

- 2) The vision by the words of Jesus reveal their super-natural authority also over the earth, “And they have power over waters to turn them to blood, and to strike the earth with all plagues, as often as they desire.” vs. 6c-e
 - a) The drinking water that remained, one third was had been turned to wormwood, contaminating it with the Third Trumpet. Rev. 8:10-11
 - b) Different manner of plagues that consume more people, as often as they desire.
 - c) Remember the six seals and the six Trumpets have already taken their toll.
 - 1)) The first six seals brought war, false peace, famine, pestilence, death and cosmic disturbances. Rev. 6:1-14
 - 2)) In the First Trumpet, a third of the trees were burned up and all green grass but hail and fire mingled with blood. Rev. 8:7
 - 3)) The Second Trumpet, a great mountain bring with fire was thrown to the sea and a third of the sea became blood, a third of the sea creatures died and a third of the ships were destroyed. Rev 8:8-9
 - 4)) The Third Trumpet, a great star fell from heaven, burning like a torch and a third of the rivers and springs of water became wormwood,

- contaminated and many died. Rev. 8:10-11
- 5) The Fourth Trumpet, a third of the sun, the moon and stars were darkened and did not give their light a third of the day and night. Rev. 8:12
- 6) The Fifth Trumpet, a star fell from heaven, Satan was given a key to the bottomless pit to open and release demons on the earth like locust to torment men for five month and not being able to die. Rev. 9:1-12
- 7) The Sixth Trumpet, four angels bound in the Euphrates were release with a demonic army of 200 million to kill another third of mankind. Rev. 9:13-19
- d) Who are these two witnesses?
- 1) Elijah for sure is one. Mal. 4:5-6
 * “Behold, I will send you Elijah the prophet Before the coming of the great and dreadful day of the LORD. And he will turn The hearts of the fathers to the children, And the hearts of the children to their fathers, Lest I come and strike the earth with a curse.”
- a) John the Baptist came in the power and spirit of Elijah, the prophecy in Malachi is two-fold, the

- short-term and the long-term, the final fulfillment. Matt. 17:10-13; Lk. 1:17
- b) Elijah brought about draught and fire from heaven against the prophets of Baal on Mount Carmel, also he was taken up in a whirlwind and never died. 1Kings 17:1; 18:38; 2Kings 2; Ja. 5:17-18; Rev. 11:4-6
 * It is appointed unto man to die once, but after this the judgment.” Heb. 9:27a-b
- 2) Some believe Moses will be the second witness because he appeared with Elijah on this Mount of Transfiguration and the miracles draught and fire are similar. Ex. 7:20; Matt. 17:1-13; Rev. 11:4-6
- 5) The late J. Vernon McGee believed it could be John the Baptist.
- 6) Though we cannot be certain of the second witness, and it should not be a point of division, if we go by the Scriptures Enoch to me makes the best candidate, due to the fact that he never died and it is appointed unto man to die once, but after this the judgment. Gen. 5:4; Jude 14, 15; Heb. 9:27

11:7-10 The martyrdom of the two witnesses.

11:7 The prophets are killed right on time.

- 1) The vision by the words of Jesus reveal the specific time, “When they finish their testimony”, not before. vs. 7a
 - a) This is at the end of the last 3 1/2 years.
 - b) Remember chapter ten is another parenthetical section between the sixth and seventh trumpet, like between the sixth and seventh seals, providing details in the first six trumpets to be inserted back, consisting of two visions. Rev. 10:1-11:14
- 2) The vision by the words of Jesus reveals the identify of the perpetrator, “The beast who ascends from the bottomless pit will make war against them, overcome them, and kill them.” vs. 7b-d
 - a) He is the Antichrist that comes out of the bottomless pit the “abusso”. Rev. 13:1-4, 11; 17:1-2, 8
 - b) The title “Beast” word overcome “nikao” is the same as the overcomers in the seven churches.

11:8 The prophets are killed in Jerusalem.

- 1) The vision by the words of Jesus reveal the desacration of their bodies, “And their dead bodies will lie in the street.” vs. 8a
- 2) The vision by the words of Jesus declares an important city, “of the great city”, the phrase is used eight times for Babylon, which is

Rome. Rev. 14:8; 16:19; 17:18; 18:10. 16, 18, 10, 21

* Two for Jerusalem in the Great-

Tribulation and two for the New

Jerusalem. Rev. 11:8, 13; 21:10, 16

- 3) The vision by the words of Jesus describe the city by her character, which spiritually is called Sodom and Egypt”, abominable and the enemy of God, therefore some still believe the city is Babylon, which is Rome. vs. 8a
- 4) But the vision identifies the city without any doubt, “where also our Lord was crucified”, Jerusalem. vs. 8b

11:9-10 The global celebration over the death of the two prophets.

- 1) The globalization is identified, “Then those from the peoples, tribes, tongues, and nations will see their dead bodies three-and-a-half days.” vs. 9a-d
 - a) As an example without doubt to all who oppose the Antichrist and his kingdom.
 - b) Also to gawk at and ridicule the two witnesses that gave the world, the Antichrist, the Beast and False prophet such a difficult time.
 - 1)) The title “Beast” is used for the Antichrist Rev. 11:7; 13:1. 2. 3. 4; 13:17, 18; 14:9, 11; 15:2; 16:2, 10, 13, and False Prophet. Rev. 13:11, 12; 14, 15

- 2)) The word is used 37 times, the majority for the Anti-Christ, and the False Prophet, only once “beast” to indicate animals. Rev. 6:8
- c) The technology of satellite is a reality, for all to see.
- 2) The globalization of their desecration, “and not allow their dead bodies to be put into graves.” vs. 9e
- a) The citizens of the world will refuse to give the two prophets a proper burial to show their disrespect and contempt of them.
- b) The citizens of the world know that this form of desecration to these two Jewish prophets is obhorrant to the Jews. Ps. 79:2, 3; Ezk. 6:4-5
- 3) The globalization celebrated, “And those who dwell on the earth will rejoice over them, make merry, and send gifts to one another.” vs. 10a-c
- a) They will all rejoice exceedingly and be very glad over the death of the two prophets.
- b) They will send gifts to honor each other for the final destruction of the two prophets.
* Like in the Feast of Purim. Est. 9:22
- c) The phrase “who dwell on the earth” is repeated often. Rev. 3:10; 6:10; 8:13; 13:8; 14; 17:8

- 4) The globalization reason for all their celebration is stated, “because these two prophets tormented those who dwell on the earth.” vs. 10d
- a) The word tormented “basanizo” means to harass, distress, vex, grieve and torture by their constant and relentless proclamation to repent and that Jesus was judging the world for their sin of rejection the gospel and Jesus as Lord and Savior.
- b) The phrase, “those who dwell on the earth” is identical to promise to the church of Philadelphia to keep them from “**the hour** to come upon the whole world, to test those who dwell on the earth”, in the 7 year tribulation.
- 1)) Literally “earth-dwellers”. Rev. 3:10
- 2)) The believer is a sojourner, a pilgrim in this world. 1Pet. 2:11

11:11-14 The miraculous raising and rapture of the two witnesses.

11:11 The short-lived party on earth.

- 1) Their worst nightmare, “Now after the three-and-a-half days the breath of life from God entered them, and they stood on their feet.” vs. 11a

- a) They prophesied for three and a half years, now they lay dead for three and a half days.
 - b) In the beginning God breathed into the nostril of Adam the breath of life, He is the giver and taker of life. Gen. 2:7
 - c) God should Ezekiel a Valley of dry bones and asked him if they would life again and then God breathed life into them, indicative of the nation of Israel in the Last Days. Ezk. 36-37
- 2) Their shocking reality, “And great fear fell on those who saw them.” vs. 11b-c
- a) Fear of their actions taken on the two prophets.
 - b) Fear of their opposition to God.

11:12 The unforgettable sight from earth.

- 1) The two prophets were ordered by God, “And they heard a loud voice from heaven saying to them, “Come up here.” vs. 12a-b
 - a) They heard the words, “Come up here” an imperative command, the aorist active.
 - b) They had spoken in God’s authority, now they respond to God’s authority again.
- 2) The two prophets obeyed God, “And they ascended to heaven in a cloud, and their enemies saw them.” vs. 12c-d
 - a) Immediately the two prophets once dead for 3 ½ days ascended to heaven in a cloud, raised from the dead.

- b) Their enemies, the globalist of the kingdom of the Antichrist witnessed with their own eyes their ascent in the cloud up to heaven, and without any doubt being more fearful than ever.
 - * Perhaps like Jesus ascended from the Mount of Olives before the disciples. Acts 1:9-11

11:13 The divine disapproval of God from heaven.

- 1) The wrath of God was poured in judgment, “In the same hour there was a great earthquake.” vs. 13a
 - a) This is the third of five earthquake mentioned. Rev. 6:12; 8:5; 11:13, 19; 16:18-21
 - b) These earthquakes are not natural by the shifting of the teachtonique plates that are under great presure, but super-natural by the execution of the wrath of God and the Lamb in judgment of a godless and God-hating world!
- 2) The judgment on the city of God, Jerusalem, “and a tenth of the city fell.” vs. 13b
 - * One other earthquake such as had never occurred since men were on the earth. Jerusalem will be divided in three parts, cities of the nation will fall, every islan will flee away and the mountains will not be found, reat hail will fall from heaven

upon men about the weight of a talent, yet men blaspheme God. Rev. 16:18-21

- 3) The judgment on those who hated God and His two prophets, “In the earthquake seven thousand people were killed.” vs. 13c
 - a) God told Elisha He had reserved 7,000 prophets in Israel that had not knelt to Baal or kissed him. 1Kings 19:18
 - b) The Siege And Deliverance Of Jerusalem at the Cecond Coming is recorded for us. Zech. 12:1-14
 - c) The Horror of Jerusalem Before The Kingdom is establish is also recorded for us. Zech. 13:1-21
- 4) The judgment of God caused some to repent, “and the rest were afraid and gave glory to the God of heaven.” vs. 13d
 - a) These individuals have to be those who have not taken the mark of the Beast on their right hand or forehead.
 - b) Those having taken the mark cannot be saved, but damned, “Then a third angel followed them, saying with a loud voice, “If anyone worships the beast and his image, and receives his mark on his forehead or on his hand, he himself shall also drink of the wine of the wrath of God, which is poured out full strength into the cup of His indignation. He shall be tormented with fire and brimstone in

the presence of the holy angels and in the presence of the Lamb.” Rev. 14:9-10

11:14 The identity of the event.

- 1) “The second woe is past”, the Sixth Trumpet, this verse serves as a conclusion to the second woe and a transition to the third woe. vs. 14a
- 2) “Behold the third woe is coming quickly”, the Seventh Trumpet, that will introduce the Seven Bowl judgment. vs. 14b
- 3) The Seventh Trumpet will brings us to the end of the seven year tribulation. Rev. 11:15-19
- 4) Then we will get another parenthetical passage giving details to insert in the Seventh Trumpets. Rev. 12-14
- 5) The Seven Bowl judgments follow. Rev. 15-16
 - * The Seventh Bowls also brings us to the **end of the seven years of tribulation**, seven angels having the seven last plagues, for in them the wrath of God is complete. Rev. 15:1
- 6) The last parenthetical passage with many details to be inserted between the First and Seventh Bowl will end with the Second Coming of Jesus with His Church to fight the battle of Armegeeddon, defeating the armies of the Anti-Christ and setting up the Kingdom. Rev. 17:1-19:21; Ps. 2

7) So the seals, trumpets and bowl judgments run parallel and inter-related to each other, bringing us to the end of the seven years of tribulation each time, yet they are described chronological in their cyclical severity and intensity! Rev. 6:17; 11:15; 15:1

* The judgments are parallel to each other yet chronological in their severity and intensity!